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How to Put Christ Into The Constitution?

AN EDITORIAL

Pacific School of Religion
Berkeley, Calif.

Walking Together

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ON THE HORIZON OF THE CHRISTIAN CHURCH

ANNUAL WINONA LAKE BIBLE CONFERENCE

The thirty-eighth annual Bible Conference program at Winona Lake, Indiana, will be held this year, August 12-21. For ten hours a day through the ten days some of the greatest preachers and Bible teachers will present their messages to the crowds that will assemble in the Billy Sunday tabernacle that seats nearly 7,000 people. Dr. W. E. Biederwolf will be the director of the Conference, and the program is considered to be even stronger than the splendid one of last year. Robert E. Speer of New York will be the leading speaker, August 16-18, following Dr. C. J. Rolls of New Zealand, who will speak during the first four days.

WOMEN TO TALK OVER MANY PROBLEMS

Inquiry on a large scale into conditions affecting women and girls, from work problems of young women in business to facing new adjustments in family life, will be features of the twelfth national convention of the Young Women's Christian Associations which is being held in Minneapolis early next month. The convention, which takes place between the dates of May 5 and 11, will bring together large groups of women and girls from all parts of the country representing a membership in the Y. W. C. A. of 600,000, a group which is augmented considerably by thousands of women and girls who take part in the activities of the Associations without becoming members. Various assemblies, centering interests of particular groups, will take up problems in detail. The conclusions of these groups will be reported to the assembled delegates for discussion and convention action. Business and industrial girls, students in colleges and universities, younger girls in clubs, women of leisure and those with various foreign and racial backgrounds will be represented in the convention. Among the specific topics which will be under discussion are problems of family life, marriage, relations of the sexes; work problems of young women and the Y. W. C. A.; an integrated personality and health; significance of religion in today's complexities; furthering interracial relationships; problems in relationships between foreign and native born residents, and critical issues in international relations.

URGE PEACE PLANKS IN PARTY PLATFORMS

Women from all states and young people from the colleges will converge upon Chicago in June to demand of both political parties definite programs for the protection of the people against the war system and its financial burdens. This "To Chicago" plan, carrying its challenge in its name, was announced recently when 3,000 letters were mailed from the Washington headquarters to women throughout the country. The plan is not directed by any organization but is sponsored by a group of women acting as individuals. According to proposed plans, at least one automobile of women will drive to Chicago from every state in the union. These cars will be decorated with banners reading: "We are from ————. We are going to Chicago. We want peace planks in party platforms." On the second day of each of the conventions, it is planned to have a procession in Chicago in which these state cars will be the outstanding feature of the first section. The second section will be composed of cars from the men's and women's colleges. The third section will be carrying women who came to Chicago by train and cars representing peace organizations which desire to participate as such rather than by state groups. Conferences are being held to work out a platform declaration to be supported by individuals and groups. No effort will be made, however, to agree upon a single plank; various organizations and groups will present different proposals. Convention delegates and candidates for the state delegations will be questioned by the women of their states as to their positions on world affairs before the conventions. The campaign will be actively continued among all candidates for national office following the conventions. "Peace is not a party issue," said Mrs. Boeckel in discussing the purpose behind the plan today, "and we do not propose to make it a party issue. What we do propose to do is to make the maintenance of world peace the fundamental concern of those who direct the policies of this government and control the destinies of its people. No single plank in a party platform, no single measure passed by Congress will assure world peace. Every policy, every issue must be judged in the light of the importance of avoiding the wholesale disaster of world war. This means we must do what William James advised—'put peace men in power.' This 'To Chicago' plan is only the beginning."

PLAN BROADCASTING FOR PROHIBITION

In resisting the demands of the wets for planks committing the political parties in favor of repeal of the Eighteenth Amendment, the National Prohibition Board of Strategy plans to use radio broadcasting if the necessary arrangements can be made. The Board desires to put over a number of Nation-wide hook-ups if possible, and a series of programs over smaller range stations especially in strategic sections. Broadcasting will be by nationally known speakers especially qualified to discuss various phases of propaganda by which the wets seek to mislead the public. The campaign of the Board of Strategy for "Dry Dimes to Beat Wet Dollars" has brought in a little less than one-third of the maximum amount originally hoped for from this particular effort to provide funds to defray the cost of the Board's campaign for dry planks in party platforms and dry presidential candidates. The Dry Dimes fund, while it has sufficed to meet all the Board's expenses thus far and to provide for the known absolutely necessary expenses through the period of the National Conventions, is wholly inadequate to even start a series of radio broadcasting. This will have to be provided for in a special way, and the project is dependent upon the funds being thus secured. If readers of this paper who are opposed to repeal of the Eighteenth Amendment wish to help the Board of Strategy broadcasts on this subject, whether or not they have contributed to the initial campaign, they can send such contributions direct to the National Prohibition Board of Strategy, 1138-40 National Press Bldg., Washington, D. C., making checks, money orders, etc., payable to order of the National Prohibition Board of Strategy.

AND MOST OF US USE TOO MANY OF THEM

There are at present, according to Dr. J. R. P. Sclater, in the *Toronto Globe*, 402,000 words in the English speech. There were only 26,000 words in Johnson's dictionary. So we have increased by 376,000. Shakespeare used 24,000 words. If these calculations are correct, Shakespeare used 98 percent of the English of his own time, and that alone puts him on the pedestal where general feeling tends to place him. Milton used 16,000, Shelley about 16,000, Tennyson about 14,000, Woodrow Wilson, so we have read, in his various speeches used 53,000; college students have a vocabulary in use of up to 12,000 words, possibly rising to a recognized vocabulary of 40,000 words.

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WALTER C. WOODWARD, EDITOR

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EDITORIAL

How to Put Christ Into the Constitution

A LETTER, with accompanying literature, has come to us from the Witness Committee of the Reformed Presbyterian Church of North America, asking us to aid in the effort to secure an amendment to the Constitution of the United States recognizing the authority of Christ. It is urged that at present the Consitution has no religion, since no mention of God is made therein, and that due amends and recognition "can be made only by a Christian amendment to the National Constitution." We can't engender any enthusiasm over this purely formal method of making America Christian. Religion by national fiat is an empty and meaningless thing. Instead of conserving and promoting the cause of true religion, such a declaration by a State which departs so far from the practice of Christian ideals as do all governments, would be a reproach to religion sometimes approaching blasphemy. Does anyone suppose that the legend to be found on the American dollar, "In God We Trust," has tended to Christianize the popular use of money or to make the country more conscious of our dependence upon God?

Much as we regret to say it, we doubt whether the Witness Committee is nearly so much concerned over having the Constitution interpreted in harmony with the highest Christian principles as it is to secure a formal declaration of allegiance to God. In advocating its plan, it takes up in turn the purposes of the Constitution as set forth in the preamble, and attempts to show how the proposed amendment entirely harmonizes with those purposes. "The fourth object in ordaining the Constitution," we read, "is to 'provide for the common Defence.' As the Almighty is the God of battles, one might expect that this would be the place where the people would wish to recognize him." If it is the tribal and national God of battles who is to be enthroned in the Constitution, why all the worry? Isn't he already there—and isn't that fact one of the sorriest reflections upon a so-called Christian nation? As we pointed out on this page last week, the estimated national expenditures for war purposes for the present fiscal year exceed by nearly five hundred million dollars the total governmental receipts. What more thoroughgoing recognition of the God of battles could be secured by an amendment to the Constitution?

It would be interesting to know whether the Witness Committee is concerned over the decision of the United States Supreme Court which denies citizenship to applicants who are unwilling to bear arms in war and to subject their consciences to an act of Congress as the final interpretation of the will of God. Here we have an "irrepressible conflict" between the authority of God as expressed through the individual conscience and the authority of the State. Would the proposed amendment formally recognizing the authority of God make the State any less supreme when the issue is joined than it is now? Obviously it would not and the declaration would mean just nothing at all, except to make the national inconsistency more glaring.

We, too, would like to see Christ exalted in the Constitution and would encourage his followers to help bring it to pass. This end will be attained, however, not by official and conventional declaration, but by an interpretation of the Constitution and of the functions of government acting under it, in keeping with enlightened Christian principles. Is the Constitution to be used as the dead hand of the past, exalting the nationalistic and militaristic conception of the State above the sanctions of religion and free conscience, and imposing upon a rapidly changing industrial order the restraints of ancient legal limitations which obstruct social progress for the general welfare? In short, is the Constitution in its interpretation to be permeated by a pagan or a Christian spirit? The letter killeth but the spirit maketh alive. And paradoxical as it may seem, perhaps the one member of the Supreme Court who, according to this test, is doing more than any other to put the spirit of Christ into the Constitution is a Jew, Justice Brandeis!

Shall We Wear Crosses Or Bear Them?

WHAT we have said above regarding the project of the Witness Committee has to do with a corporate and official recognition of religion in our national life. There has also come to us for our consideration and approval a proposal for individual public recognition of Christ in the personal life. In this case, an apparently devout man whose sincerity and good intentions we have no reason to question, is fathering a movement in the churches to encourage adults and young people to wear a small gold cross as a mark of Christian identification and as a testimony of their loyalty to Christ. The cross is to be worn

"conspicuously and constantly" as an emblem of the burden-bearing Christ, both as a reminder to the wearer and, to the public, as a declaration of allegiance. If buttons and pins for secular organizations, why not an appropriate emblem for the Christian, it is asked.

Thus is raised again the age-long question of the relation of the formal and the symbolical to the mystical and the real. We have no doubt that for him who is urging the plan, the little cross which he wears, is, as he says, a continuous reminder of his Christ and an admonition that he should do nothing to stain it. For him the symbol is an aid to reality in his religious experience. The very act, however, of transforming an individual experience of helpfulness into a general practice, gives it a degree of formality that tends to make it superficial. Many would accept the symbol for the reality and the real cross of Christ would lose rather than gain in significance. We freely grant that the great need of the Christian Church today is that of a deeper realization of the love of Christ for man, but we don't believe that to "flood America with the cross" as an emblem to be worn would bring it. The vital question has to do, not with whether we shall wear the cross, but whether we shall bear it, as we move among our fellows.

Mysticism and Missions

By Max I. Reich

MYSTICISM and Missions are generally supposed to stand for opposing ideas. This is much to be deplored. Now I dare say something could be said in justification of this antithesis. Mysticism has sometimes degenerated into Quietism, and Quietism sooner or later produces spiritual atrophy. On the other hand much passes for missionary zeal that is only "creaturely activity," to quote Friends of an earlier day, and has not infrequently been directed by a narrow view of the non-Christian world, as if everything in it was hopelessly evil and to be rejected. The Western World has, alas, become very conceited in its attitude towards the ancient East. Many a so-called missionary has thought it a part of his mission to squeeze the eastern soul into western moulds. But the Christian mystic is not so eager to make East meet West. His concern is to make East meet God.

Rightly understood, mysticism and missions are complementary. The recognition of the fact that every human being is a potential mystic makes a powerful argument for the churches' missionary program. The message the missionary carries is not something alien to the human soul. It links on with man's deepest aspirations and instincts. It is the true key to open the intricate lock in his mysterious inner life where time and eternity meet.

One of the fundamentals of mystical science is that a measure of divine light is given to every man; that no one is overlooked or passed over by the love of God; that however great the confusion or deep the abyss of evil, the Spirit of God broods over that life in tenderest solicitude.

Now what a loud call this fact becomes for the missionary approach! Men are blind to the light that shines within them. Let us go and turn them to the light! Men are unaware of the riches so near at hand. Let us proclaim those riches, that they may seek them and obtain them in personal experience! See how the blessed Apostle Paul acted: "What therefore ye worship in ignorance, this set I forth unto you. The God that made the world and the things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing that he himself giveth to all life, and breath, and all things; and he made of one every nation of men . . . that they should seek God, if haply they might feel after him, and find him, though he is not far from each one of us; for in him we live and move and have our being, as certain even of your own poets have said, 'For we are also his offspring.'"

The apostle thus confessed that man is no alien product of a God-abandoned earth. There is, according to him, the fact of the universal quest for God. His mission was to guide this mystical instinct into the way of peace. He assumed that the search of the non-Christian world was honest and that the instinct was sincere, although the worship was ignorant. He came with a message that could redirect and adjust their lives.

Moreover, Paul preached repentance and the judgment to come to these people, because of the mystical fact he emphasized. "God now commandeth all men everywhere to repent, because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained: whereof he hath given assurance unto all men in that he hath raised him from the dead."

The measure of a man's light is the measure of his accountability. Every man will be judged in the last day by the Divine Word which has spoken to him. And all men everywhere are thus called to repent, as all men everywhere have been spoken to directly by the Fount of their being, the Eternal Logos himself.

But it is not only the fact of future judgment because of present light, that should become the missionary argument. As the late Dr. Jowett put it: "Apart altogether from salvation from torment, is the Master himself worth knowing? Supposing we could now be assured that every soul in the heathen world would be hereafter rescued from the torments of hell, is there nothing in our Gospel which shapes itself into an urgent and all-constraining evangel? Seek out some ripe old saint, who has deep and intimate intercourse with the Lord; let her open her heart to you about the glories of her faith, and you will discover that the word 'hell' has dropped out of her vocabulary. She is so absorbed in the glories of her Lord, so possessed by the delights of daily companionship, so engaged in carrying her own God-given comfort to the sorrows of others, that the house of torments has no place in her heart. If you ask her the nature of the evangel she carries about with her, this will be her reply:

> God only knows the love of God,
> O that it now were shed abroad
> In every human heart!

The real missionary motive is not to save from hell, but to *reveal the Christ;* not to save from a peril, but to proclaim and create a glorious companionship. Here is the marrow of the controversy, concentrated into one pressing question: *Is it of infinite moment to know Christ now?* Assume that there are now men and women in the heathen world who are to remain upon the earth for the next twenty years, and it is in our power to make those twenty years a season of hallowed fellowship with the Lord, *is it worth the doing?*" (The Epistles of St. Peter, p. 145.)

The recognition of the mystical hunger and thirst in the

human soul which the personal experience of the Unique Personality of our Divine Lord alone can meet, is thus the basis of missions—at home and abroad. Our business is not to argue with men, but to introduce them to One who has already, unseen and unknown, been at work in their lives. And as Hugh Price Hughes, a leader of an earlier day, said, and his words still hold good: "So far as my knowledge of real Christianity goes, no human being was ever either reasoned into Christianity or reasoned out of it. I believe that no man was ever saved by a process of ratiocination. It is as the result of the direct, personal intervention of the Spirit of God in the soul, by a divine illumination, by a revelation of Christ, that men are brought back again to God and their Father."

Morrisville, Pa.

The Pastor and Leadership Training

By Harry C. Munro

Director of Adult and Field Work, International Council of Religious Education

IF THE average pastor were twins or had some way of multiplying his personality and energy, he would feel more nearly equal to all that is expected of him. Now to insist that the pastor has a place of primary responsibility in leadership training seems in many cases to add one more exacting task to an already crushing load of varied duties.

If leadership training is conceived as just one more isolated job which the pastor is called upon to do because no one else will do it, or is qualified, or can give the time, the pastor may well object to the added burden with its necessarily exacting administrative requirements. However, a large proportion of the accredited leaders who are doing effective work through the Standard Leadership Curriculum are pastors. Many of these pastors conceive of this leadership training work not simply as one more task, but rather as one of the most effective ways of indirectly lightening their burdens and multiplying pastoral power. Instead of wishing they were twins they are discovering an even more fruitful way of projecting their purposes and personalities through others.

Perhaps instead of speaking of the pastor's place in leadership training, it would be more accurate to speak of the place of leadership training in the pastorate. If the pastor discovers the full resources in a thorough and continuous program of leadership training and qualifies himself to develop them, he has really discovered the basic method of his whole ministry. Leadership training in the broad sense, instead of being just one more task, will become the approach to much of the pastoral labors.

"If I just had the leaders." That wistful complaint is heard on pastors' lips probably more frequently than any other. The irresponsibility of those in places of leadership, the bungling mistakes of leaders, the urging, coaxing and cajoling required to get them to act, and the rapid turnover in leadership personnel are among the pastor's heaviest burdens. Many have adopted the policy of doing nearly everything themselves rather than trust to unskilled and unreliable volunteer leaders. The "overworked" pastor is usually a victim of such a desire to see things properly done that he attends to nearly every detail himself. The worst tragedy in this situation is not the death of the pastor from overwork, but rather the atrophy of his best potential leadership through inaction. One of the major dangers of a paid ministry is the willingness of the congregation to let the pastor have most of the experience through which religious growth might take place, because "that's what he is paid for."

Leadership is basic. The pastor who sighs for a skilled, responsible, adequate leadership for all the activities of the church has correctly diagnosed the situation. Basic to an effective use of improved equipment, better lesson courses, proper organization, or larger attendance is a skilled leadership. Improve leadership, and other improvements follow. Fail to improve leadership, and other attempted improvements are largely unfruitful.

In most churches the raw material of a skilled leadership is available, potentially at least. A majority of the best, most cultured, and most dynamic personalities in the community are in the church. Pity the church if they are not! It is the pastor's opportunity so to define and exalt leadership positions in the church that the choicest persons will be honored by them. It is his responsibility to discover by reliable means and develop through consistent and thorough training these latent resources. Only the pastor can lift church and church school leadership, and the preparation therefor, to this high plane.

If the pastor becomes convinced that a skillful, responsible, adequate lay leadership for all its program activities is the basic need of the church, his whole ministry should be organized on the basis of this need. The desired leaders will not appear magically. No other church will develop them and send them on ready to go to work. No other person should be expected to plan and carry through a program of leadership discovery, enlistment and training, sufficiently comprehensive and thorough to develop these resources. When the pastor sees the possibilities of leadership training in this broad and thorough sense, it may become a central method in his whole ministry rather than a marginal chore which he obligingly undertakes because no one else seems willing or able to do it. He will become jealous of every leadership training opportunity.

Once a pastor interprets his ministry as largely a leadership development enterprise, many hitherto unrecognized opportunities for carrying forward the process will become apparent. The official committee meetings and other business and organizational meetings may be so used. The citation of two or three apt reading references bearing upon a question being considered, with sources readily available, might seem academic. However, if different viewpoints were cited and various leaders asked to criticize and report upon them, interest would be aroused and broadening knowledge and experience be gained. Many administrative problems are worth more as opportunities for developing leaders than for their own sakes.

Suppose the question of more time for religious education arises. The reasons for it, use of present time, use of additional time, how to get it—whether by vacation or weekday church schools, expanded sessions, or week-day activities—and many other questions call for investigation, reading, evaluation, and findings as a basis of procedure. The whole process, if properly conceived and supervised, becomes effective leadership training. The planning of a new building, remodeling the present one, securing needed equipment, or improved lesson courses are rich in possibilities also if handled as real educational projects and not mere administrative chores. The whole question of church finance, experimentation in a revised Sunday schedule, and even the employment of a janitor and definition of his duties may be made the occasion of thorough studies.

In his book, "Putting the Church on a Full Time Basis," Dr. A. W. Beaven tells of a plan followed during his ministry

in the Lake Avenue Baptist Church, Rochester, New York. Whenever any important question arose, a commission was appointed to give it thorough and unbiased study, gathering all the facts involved and presenting a full report with recommendations to the church. The Commission passed out of existence with the completion of its assigned task. This is an excellent substitute for many standing committees which usually do little else than stand. A pastor who thus guides all his leaders to a thoroughly educational approach to all their problems and responsibilities has a significant leadership development process under way.

By devoting the entire church school hour every Sunday to class and department visitation, a certain pastor kept very close to the work of each church school teacher. During the weeks following such visits, friendly conferences with the teachers enabled the pastor to make many valuable suggestions and assist the teachers to improve their method and viewpoint. When done by a skillful counsellor, this is the finest type of leadership training. It is supplemented by suggested reading, visits elsewhere for observation, conferences, conventions, and training schools, and by workers' conferences. Such supervision requires the most careful preparation and also successful experience in teaching.

In cases where there are a few well trained leaders already at work, apprenticeship is a highly effective training method. It may be combined with training courses providing needed practice work. It should be systematically organized and be not merely spasmodic or incidental. The pastor-counsellor will necessarily organize and supervise the whole apprenticeship plan. It should include preparation not only for church school teachers but for officers of both church and school, for callers, musicians, activity directors and worship leaders. The vacation church school is sometimes used as a most fruitful training agency.

Skilled leadership is developed only through guided practice. Much of the guidance may be furnished through training courses. This guidance has significance as it actually changes and improves practice. The pastor who discovers in leadership training one of the essential methods of his whole ministry will give a considerable place in his time and program to training courses for all types of church leaders. Such courses will not be an extra chore but rather a basic approach to the improvement of the whole church program. Being devoted to a selected and very strategic group, and being very specific in their purpose, they will receive as careful attention as preaching or pastoral work. Leadership training in the broad sense becomes, therefore, a central function of the pastorate. So it is less a question of the pastor's place in leadership training than of the place of leadership training in the pastor's plans and program.

Friendly Notes from Lebanon

BY ABRAM S. UNDERHILL

THIS journey of Jesus into the land of the Phoenicians took him farther away from his native Palestine than any other journey of his active years, and brought him into contact with a people who differed widely in religion and culture from his Jewish neighbors; and it may be that the friendly reception they gave him, moved him on his return, to exclaim to certain cities by the Sea of Galilee: "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes."

In those days the journey on foot from Galilee as far as Sidon must have been a tedious one, following as they no doubt did the rough and tortuous caravan route from Nazareth to the sea, and then along the Roman or Phoenician coast road through Acre and Tyre to Sidon. Now it is half a day's ride in a car, over a well nigh perfect highway.

Elizabeth and I have just taken this trip, not only "to the borders of Tyre and Sidon," but all the way beyond Beyrouth and Tripoli to the northerly boundary of ancient Phoenicia, seeing many stony mountainsides below the snowy Lebanon peaks, riding for miles along level cultivated fields, and among gardens, orchards and orange groves full of trees loaded with fruit, and meeting always peaceful and most friendly people.

The ride from Nazareth to Haifa is no doubt familiar to many Friends, as it forms part of nearly every Mediterranean cruise. The ride of half an hour from Haifa to Acre is along the hard sand of a curving beach. Acre has existed from the earliest times under different names, and under the name of "Ptolemais," was visited for one day only by St. Paul. It has walls and moats, and a tiny harbor, and narrow streets, which we stop a few moments to see; and then on across a broad cultivated plain to a spur of the Lebanon Mountains, which directly bars our way, and extends out in a bold, perpendicular headland of white rock to the blue waters of the sea.

"And from thence he arose, and went into the borders of Tyre and Sidon" . . . . *"And again departing from the coasts of Tyre and Sidon, he came unto the Sea of Galilee"*—Gospel of Mark.

This mountain spur forms the boundary between Palestine, as now under English rule, and the Lebanon Province of Syria, under French rule. Our road climbs up the almost perpendicular face of the white cliff, and comes to a diminutive frontier station perched in picturesque isolation at the summit of the incline, where two puntilious officials take as conscientious note of one's passports and luggage as though the fate of two great nations depended on the outcome.

The Province of Lebanon into which we are now entering extends north beyond Tripoli, east to the Province of Damascus, and west along the Mediterranean Sea. It includes nearly the whole of ancient Phoenicia, and contains the coast cities of Tyre, Sidon, Beyrouth, and Tripoli, the snow-capped range of the Lebanon Mountains, the ruined temples of Baalbec, the far-famed Cedars of Lebanon, and innumerable large and small villages scattered over the mountains and plains.

Our road continued on along the cliff, and then along a rocky shore to Tyre, which lies out on the end of a long peninsula some distance from the main road. Its harbour is now partially choked with sand, its trade has been diverted to Beyrouth, and a walk through its streets shows little evidence of its former greatness. An obliging citizen volunteered to guide us through the narrow, tortuous streets to the bazaars, and out to the harbour and the sea wall, but as it proved, we could easily have found our own way.

Then on, along our always interesting coast road, to Sidon, which is still a city of some importance. It is out on the end of a rocky promontory and is surrounded on the land side by luxuriant orchards and gardens, wherein are grown all manner of fruits in their season, and where are substantial villas evidently occupied by well-to-do people. So far it all seems quite modern, but on the barren hillside just beyond the orchards, is a vast Phoenician necropolis where enthusiastic anti-

quarians are ever digging for valuable relics of a prehistoric past.

We walked through the city after our usual manner, drank Turkish coffee on a balcony by the old harbour overlooking a ruined Crusader fortress out on a little island beyond the huge fragments of a crumbling causeway, and thereafter climbed up many steps to the ruins of a Crusader castle, where was a fine view over the mountains, the city and the sea.

So far on our trip we had taken great satisfaction in trying to visualize the realities of the past; but continuing along our road, we came shortly to a little cove where the deep blue water came up clear and clean to a pebbly beach, while just by the shore was an Arab village marked, "Khan en Nebi Yunus," (Jonas) whose inhabitants have the tradition that here Jonah was cast ashore by the whale. With an attempt at humor which proved to be entirely misplaced, I asked Najeeb, our serious minded Arab dragoman, if it did not seem to him that a whale would think that little cove a good place to land Jonah. He replied ponderously, "Sir, I do not know what a whale thinks. And again, Sir, there is no archaeological monument here to support the tradition. And moreover, Sir, I have long known a place up near Tripoli which I believe to be the true locality where that episode in the life of Jonah occurred." So that was that. We passed no more prehistoric places before reaching Beyrouth, the commercial metropolis of all Syria where are all the appurtenances of modern civilization, and little to remind one of its Phoenician past.

Next morning, off for Brumana, twelve miles away and 2,360 feet up, on the top of a spur of the Lebanon Mountains, where a Friends Mission has been conducted for many years under the auspices of London Yearly Meeting. The road was excellent, but full of zig zags and hair pin curves along the mountainside, so that we had marvellous and continually changing views over mountains and sea.

We received a most cordial welcome from Robert T. Davidson, and Mr. Naish and their wives, and were shown over the buildings which are dignified and well appointed, including a boys' and girls' school, a hospital, a meetinghouse, and other accessories of a well furnished Mission station. We were introduced to a large class of older boys, who had intelligent, responsive faces and seemed to thoroughly appreciate our few words of greeting.

Declining most urgent invitations to stay to lunch, to visit more classes, to come back tomorrow and to do lots of things sociable and friendly which we had no time to do, we took our way to see Daniel and Emily Oliver at Ras-el-Metyn, on the top of another spur of the snow-capped Lebanons, which could be plainly seen from Brumana across a yawning chasm, and looked a comparatively short distance away. However, to reach Ras-el-Metyn we went some thirty odd miles down and up, not once nor twice, around hair pin curves full of loose stones, on the edge of precipices, across bridges over rushing mountain torrents, and on the edge of snow fields, until we happily came out on the top of a rocky promontory at an altitude of three thousand feet, where around the nucleus of an old castle is the group of buildings constituting the Orphanage of Daniel and Emily Oliver.

Our car stopped around the corner of the building from the living room door, and by the time I had walked around the corner and up the steps, Daniel Oliver, by some mysterious signal, was there to meet me with outstretched hands. We had never met before but on the instant we were friends. Such is Daniel Oliver, and Emily Oliver in her womanly way is of the same cordial nature. Then Elizabeth came, and then Bacon Evans and Miss Oliver, a sister of Daniel, both valued assistants in the school work; then lunch was served, and the scene was set for as much serious and merry talk as would go far to fill a volume of THE AMERICAN FRIEND.

Of course we must go all over the buildings, which are spacious, immaculately clean and neat, and well adapted to their purposes. We were especially impressed with the boys' large and airy sleeping rooms, which have large windows open to the four winds of heaven, and are never closed by day or night The view from them, extending from the snowy mountains to the blue sea, over valleys and villages, and steep and stony mountainsides, is in itself an inspiration.

A lively ringing bell brought the boys and girls together into the large school room which they nearly filled to capacity. They were a bright, intelligent group, grasped an idea quickly, and responded heartily to the few words of greeting which I brought to them from New York Monthly Meeting of Friends. They impressed us as the kind of young people whom it is worth while to prepare for responsible positions in life. Friends at home, who are assisting the Olivers by their means, should be glad to have their share in the work. There was so much to be seen and said, that it was difficult to leave, but we reluctantly said farewell, and started down our mountain road to Beyrouth, feeling as if we were parting from old friends, and that our visit had been a fitting culmination to our Friendly journey through the coasts of Lebanon.

Beyrouth, Lebanon,
February, 1932.

Lack of perspective is the source of much of our wrong thinking.

OUR YEARLY MEETINGS IN RETROSPECT

WILMINGTON

With the exception of Tennessee Quarter, the Meetings of Wilmington Yearly Meeting are "compacted together" so that practically all the members may attend the sessions of Yearly Meeting each day, driving home after the night sessions and arriving by bedtime.

Because of this convenience of arrangement, it has been my privilege to visit the majority of the local Meetings on each trip to the Yearly Meeting, and to attend the annual Yearly Meeting Religious Education Conference, held at Wilmington, under the direction of C. Grant Fairley, Ethel S. McCoy, and other members of the committee.

Another outstanding feature in connection with the program of religious education centers about the Primary and Junior Yearly Meetings held simultaneously with the Yearly Meeting proper. The average attendance last year reached the high mark of 119. Ethel H. Wall and Bessie Bogan deserve much credit for this effective work.

Jane M. Carey, upon whose shoulders rests a great responsibility for the executive oversight of the entire Yearly Meeting, also manages a farm home and is actively engaged in pastoral duties.

Although Friendsville Quarter is located some four hundred miles away, it is a vital part of the Yearly Meeting. In this Quarter Friendsville Academy is rendering an invaluable service in the interest of numbers of worthy young people each year, and in this Quarter, also, centers the remarkable accomplishments of the Home Mission Work of the Great Smoky Mountains in Monroe County. A fascinating interest in the people, their manner of living, and the progress of the work, at once possesses the visitor to this ever challenging harvest field.

The natives are proud of their cabin homes, even though they are a bit uncomfortable, and sometimes so inaccessible that it has been jokingly said that the people "swing in on a grapevine, 'entertain' 'possums for house cats and hoot owls for chickens." Nevertheless when a visitor arrives, he is as welcome as the May flowers and is generously treated to the best the home affords.

For thirteen busy years, J. Edward and Daisy K. Ransome have labored on this ever-developing frontier, bringing hope, joy, light and the happiness of Christian fellowship to the people whom they serve. The Ransomes have not only endeared themselves to the hearts of the people here, but have built lofty characters in the lives of many which shall be perpetual with the years. At least two new modern church buildings, together with as many comfortable homes for the

missionaries, stand as visible monuments to these "builders of the hills." Three other structures for the purpose of worship are substantial.

Manual Training, Home Economics, Religious Education, Evangelism, Temperance, Peace, and other types of human development are effectively presented. The mental, physical, social and spiritual are all included "in a day's work."

Pearl Redding preceded the Ransomes to Monroe County by a few short weeks. She taught in the public schools and did community tasks with increasing success. She concluded her work on the field with the end of the school year of 1931.

Fred L. McMillan is now located at Rogers Chapel, the most distant of the five local fields which Friends support. Two additional communities are inviting assistance from the Quaker leaders, and both Edward Ransome and Fred McMillan respond as time and strength permit. M. MARIE CASSELL.

SECOND MILE SERVICE

For some time the African mission has felt the need of special training for Africans who are in leadership. Every missionary has been so busy that it seemed impossible to give any additional time to that work. In the absence of anyone who might give his full time to that particular kind of service, the Mission decided to establish a "Refresher Course" which would call for time and work during a period in which they had otherwise planned to take a much needed rest and relaxation.

Many of the faithful leaders who have stood at their posts of duty for many years, together with some newer leaders, came together as elders, pastors, overseers, and helpers. For fifteen days these thirty leaders met at Kaimosi for periods of worship and instruction.

Jefferson Ford had a daily class in Bible study and one in how to plan sermons. Margaret Parker taught a class on the early Quaker leaders and one on the faith of Friends. Alta Hoyt taught a class on prayer, the meaning of the Holy Spirit, and on personal work.

Alta Hoyt writes: "We were all very tired after the year's work and had to do a great deal of praying to get a keen interest. From the first day on I had no trouble to keep up interest. I never hope to have a more interesting or more attentive class. They never took their eyes away from me except a few who were so tired they would drop to sleep occasionally. I believe they helped the teachers as much as they were helped by them. I forgot all about being tired."

A grateful Friend, Joeli Litu, of Vihiga, wrote back to Kaimosi saying, "I want to thank you so much for the help I received from your classes at Kaimosi. I want to do better work than I have."

ENROLLING THE FRIENDS OF PROHIBITION

Allied Campaigners Cover Wide Area in Arousing Support for 18th Amendment

Enrollment of all friends of the 18th amendment now is in progress in more than 300 cities and towns throughout the country as a result of the national tour being conducted by the Allied Forces for Prohibition under the leadership of Dr. Daniel A. Poling. The Allied Campaigners has touched that many strategic centers to date, and in all of them have started local enrollment campaigns. The speaking campaign will continue until June and by that time leaders of the Allied Forces hope to have enrollment campaigns under way in more than 500 cities and towns.

From these centers, Dr. Poling hopes to have deputations go out to other communities to advance the cause of prohibition and extend the enrollment of all citizens who believe the 18th Amendment should be upheld. "We believe that the great majority of the American people are in favor of the 18th Amendment," he has said, "but we also believe that the cause stands in jeopardy until friends of the amendment come to the front again and make their wishes known."

Deputations going out from community to community in this way will serve to rouse old friends of prohibition to its active support and add many new friends, Dr. Poling believes. "This plan will be pushed all over the country," Dr. Poling says. "With a force spreading out in this way from more than 500 cities and towns, I am sure that we shall have 2,000,000 voters enlisted in this movement by June, and 2,000,000 voters committed actively to a cause are going to have weight with the great political conventions."

In each city which the Allied Campaigners have visited, they have enrolled an average of fully 1,000 persons during the course of the meetings, and this naturally has been increased greatly by the subsequent campaigns. In one city, 167 persons were enrolled during the meetings, but in two weeks this had been increased to 5,000.

In all such cities which the Campaigners have visited, units of Allied Citizens have been formed to carry on this work of enrollment and advance the cause of prohibition in other ways. Councils of Allied Youth also have organized in most of the cities. Young people as well as adults are enlisting in this movement.

As president of the World's Christian Endeavor Union, Dr. Poling is a world famous leader of young people. He believes that young people as a whole today are sound, and that not only do most of them refrain from the use of liquor but that the great bulk of them will become active supporters of the 18th Amendment when acquainted with the facts. He hopes through councils of Allied Youth to give them information as to the advantages of prohibition as compared to the old saloon method and then to utilize their energies and interest in advancing the cause in other communities. Deputations and speaking teams of young people are going out from many centers.

Headquarters of the Allied Forces at 419 Fourth Avenue, New York, are being deluged with requests for help in he work being done in connection with both Allied Citizens and Allied Youth. The purpose of this new activity is not to replace any of the present organizations working in behalf of prohibition, officers of the Allied Forces have explained, but provide a means for bringing together on a united front all who want to see the 18th Amendment preserved.

PHILADELPHIA FRIENDS ON PROHIBITION

The Society of Friends was built upon the postulate that a spark of the Divine Light resides in the breast of every human being. From that postulate was deduced an unshakable belief in the divine worth of man. This belief brought forth testimonies against war, human slavery, and various forms of social injustice.

Today the same belief shapes our testimony concerning the use and sale of intoxicating beverages. We recognize that in all ages the use of alcoholic liquors has brought sorrow and destruction to countless human beings created in the image of God. We know that in this high-speed age the use of intoxicants, even in moderate amounts, is a growing menace to social well-being and to human life. In the face of these indisputable facts we hold that Christian principles dictate abstinence for the individual and prohibition for the nation. We know that men cannot be made good by law, but we know also that law should support and not thwart the citizen's effort toward goodness. We hold this truth to be self-evident, that no Christian people and no forward-looking government should give legal protection to a traffic that menaces the happiness and lives of the people.

We therefore urge our members to follow the practice of personal abstinence from the use of alcoholic beverages also to observe loyally and encourage others to observe the Eighteenth Amendment and the prohibition laws. No less than this is required by our standards of Christian citizenship, and by our belief in the divine worth of man.—Statement adopted by Philadelphia Yearly Meeting (Arch Street), March 29, 1932.

AGREEING AND WALKING TOGETHER

(AMOS 3:3)

By Edwin McGrew

So much is superficial, speculative, presumptuous. So much of the human—and that frequently of common quality—asserts itself. The ill-informed draw strange conclusions from meager knowledge and from poor interpretations of the past. Some prophesy of the future and a strange future is sometimes painted for us. We stress various attainments and call one another to special holy experiences. We sight the great spiritual objectives even beyond the vaulted blue, in a "land of fadeless day," in the afterwhile.

The question asked by the grim, indigent, independent Quaker preacher herdsman spoken from the sycamore groves of Tekoah, is suggestive: "Can two walk together except they be agreed?" The implication is that two may *now* walk together provided there is agreement as to direction, rate of speed and destination. This is a rather comprehensive Old Testament Quaker platform. The scriptures repeatedly assure us that the "real presence" is a possible experience in human life. There are unmeasured depths of meaning in, "I will be with thee whithersoever thou goest"; "My presence shall go with thee"; "Lo, I am with you alway."

When but a little lad a good teacher taught me these lines:

> "Hand in hand with angels
> Through this world we go;
> Brighter eyes are on us
> Than we blind ones know;
> Tenderer voices cheer us
> Than we deaf ones own,
> Never walking heavenward
> Can we walk alone."

Later in life one has learned that more than the presence of angels rather the God of the angels may be our companion, and more precious are the lines:

"Where the many toil together,
There am I among my own,
Where the weary workman sleepeth,
There am I with him alone.
I the Peace that passeth knowledge
Dwell amid the daily strife,
I the bread of heaven am broken
In the sacrament of life."

Friends have been called mystics, and one might wish we were more worthy of such exalted classification. Friends were earlier known as "Friends of God," or "Friends of Jesus," and much has been said about "His Presence in the Midst." If we are Friends at all, then we know the communion that recognizes that his presence may be a daily experience.

And now what is the supreme condition? Not more and not less than agreement. One direction, a uniform speed, a common destiny. How simple, yet how eternally worthwhile! Are we going his way? His way is best and the sweet words of an old psalm suggest "green pastures," "still waters," "the valley of shadow." After all, what of outward conditions when we are with him?

At times there is an impulse to hurry along the way, to catch up a more lively pace, to cover a greater distance in a given time. Then again, one may loiter and seem so careless of progress, but what of our whims of fast or slow if by guarding we may walk with him?

Speculate as we will about a partially revealed destination more marvelous than eye hath seen, everybody would like to arrive safely and on time. The little girl said, "God came down every day to take a walk with Enoch and one day they had such a good time and walked so far that when Enoch spoke about its being time to go back home, God said, 'Enoch, it is nearer my home now than it is to yours and you had better go on with me.' So 'Enoch walked with God and was not because God took him.' "

Agreeing with God is the best of religion. Jesus said, "I do always those things which please my Father." What can be better? To walk with him is holiness and to live in his will is veritable Christianity. Thus his presence gives richness and radiance to the journey and brings the traveler to the Father's House in the evening time, and "in the evening time it shall be light."

Pasadena, California.

OUR GOOD SAMARITAN IN TENNESSEE

In Tennessee a certain man with a large family was taken very ill and only an operation could save his life. There was no money to take him to the public hospital. Attempts were made to borrow money on his own credit and that of his brothers, but it was impossible to make the arrangements. Finally, Edward Ransome arranged to get him into a private hospital for medical treatment and a possible operation. The doctor in charge generously offered to perform the operation free, but could not take care of other expenses. Attempts were made to raise the money, but this again met with failure. Finally it was decided that he should be taken home again, although it was understood that this meant that he would die.

Just before the ambulance called to take him home, he grew suddenly worse and the doctor operated on him. His life was saved and he seems to be improving. In the meantime, Edward Ransome drove over three hundred miles and made many calls on individuals concerned. Finally he was able to arrange with county officials to take care of the expense. Not only has a life been saved thereby, but the bread winner for the family spared.

THOU HAST BEEN OUR DWELLING-PLACE

By De Ella L. Newlin

"Lord, thou hast been our dwelling-place in all generations." (Ps. 90:1.)

This beautiful psalm, the only one ascribed to Moses, utters the deepest thought of a devout mind and has been a comfort to the generations that have followed its utterance.

A dwelling-place or place of residence or abode is different from other buildings, built to meet the public need. It is built to meet the needs of the individual as well as the family. It is to be a home to those who dwell there.

God is the home of the soul. All who find a real dwelling-place for the soul amid the shifting scenes of life and the flitting, fading things of earth must find it in him. As the ancestral home of the family shelters generation after generation, so does God the succeeding generations—each one finding this Dwelling-Place as perfectly adapted to its needs as the one before, no remodeling, no modernizing necessary. The *eternal* God, the *Everlasting Father* bears his people up in the weariness of life and shelters them against the storms in *all* generations. The prodigal came to see that his father's house was the best dwelling-place for him and he arose and returned and found that sheltering love was still open to him.

Man was made to live in closest touch with God. "In Him we live and move and have our being." No work, no engrossment, no culture of natural powers will satisfy one who has once known this Divine abode. Success and attainment apart from him can never satisfy the soul created for him. What blessing to *"dwell* in the secret place of the Most High" and "abide under the shadow of the Almighty," entering into communion with God and so sharing his protection!

And yet with this Home provided, offered free to all, many men's souls remain imprisoned, deprived of freedom, of the Bread of Life and of the soul's native air. To such as this, God awaits their coming home.

How much in this Dwelling-Place we fail to appropriate or even to appreciate! Sometimes in homes provided with comforts and advantages, children fail to appropriate the blessings offered but like the prodigal, slight the provision and thought of love and go into the far country. In God our Dwelling-Place is rest, food, shelter, love, service and eternal joy in his presence to go no more out forever. Are we appropriating these to our needy souls? Can we say "Lord, thou art *our* dwelling place"?

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

SOME HIGH LIGHTS FROM THE MARCH A. F. S. C. MEETING

About sixty Friends were present at the meeting of the A. F. S. C. on March 24, among whom were Susan Hoagland and Mabel Crouch from Connecticut, and Howard H. Brinton, who has very recently returned from abroad.

J. Passmore Elkinton reported for the newly christened Fellowship Committee, previous to this meeting known as the Message Committee. A number of Friends are feeling the time has come to attempt some form of permanent link-up of Friends in different parts of the world who desire fellowship. A letter making this suggestion is going out to a list of Friends scattered through all the Yearly Meetings in the world. Additions to this list will be welcomed. This letter sets forth the aims for an International Society of Friends, which would consist primarily of a membership list of both individuals and groups.

FOR AN INTERNATIONAL FRIENDS FELLOWSHIP

This International Society would aid traveling Friends and enable them to visit individuals and bodies of Friends on their journeys and thus bring about a fellowship otherwise impossible. In line with this idea it is suggested that everyone about to take a journey either in this country or abroad send his itinerary to the Service Committee office and ask if any Friends are on their line of travel. At this time Walter Heacock is traveling across the continent and Juliet Reeve has reached Kansas, both in the capacity of field cooperators in the course of their travel, making visits along the way. Four young English Friends will be in America this summer and will be included in a transcontinental party to the All-American Young Friends Conference. B. Willis Beede has been asked to edit an occasional letter to scattered Friends in America and an appeal is made for names to add to this list.

REPORT OF ANNIVERSARY COMMITTEE

Anna Griscom Elkinton, Chairman of this committee, made the report, stating that the celebration will be held Friday afternoon, April 29th, through Saturday afternoon, April 30th, 1932. The regular business meeting of the Service Committee will be held Friday afternoon, April 29th, at 1515 Cherry Street, Philadelphia, with supper at six p. m., at the Young Friends Association, followed by an evening meeting. It is expected that Joan Fry, from England, will be present and two other English Friends, Ebenezer and Muriel Talbot, who are interested in the Friends Service Council in England. Joan Fry will probably speak on Friday evening or Saturday morning. On Saturday, April 30th, the meeting will be held at Haverford College. Four Friends have been asked to give short addresses in the morning. Exhibits of the past, present and probable future work of the A. F. S. C. will be arranged around the gymnasium at Haverford. A buffet luncheon will be served there. There will be an afternoon speaker from 2:00 to 3:00 or 3:30, followed by an hour of brief playlets or scenarios of Service Committee work in the past. Hospitality is being arranged for those who come from a distance.

REPORT OF RACHEL CONRAD NASON

Rachel Conrad Nason gave a very interesting and vivid account of her experiences in the Polish Corridor and attributed a great deal of her success in her mission to the fact that the Service Committee had appointed her one of their direct emissaries and to the introduction given her by Gilbert MacMaster, which opened doors which might otherwise have been closed. She gave a brief outline of the political situation which has created the Polish Corridor and which makes it an acute problem. Eighty-five percent of the population of the Corridor, which cuts German territory in two, are Polish. It is thus necessary for Germans to get passports to go from one part of Germany across the Polish Corridor to another section of their native land and this very naturally causes a great deal of bitterness. She spoke highly of the Friends Centers in Europe, saying that they had learned to make those contacts which help to develop international goodwill and to help travelers who go to them to know as well as to see Europe. She made the suggestion that the Centers might form a sort of a travel bureau, helping in this way to support themselves.

OUR WORK IN THE COAL FIELDS

The force working in the coal fields at present consists of fifty people and there are sixteen additional workers in the Philadelphia coal office, the Service Committee office, and the warehouse. A few changes have been made in personnel. Janet Battey had to return to her work in Philadelphia and her place as director in Charleston has been taken by Dr. Marvin R. Shafer, of Chicago. Ruth Louise Parker, of Brooklyn, has gone to the work in Tennessee. Kathleen C. Calkins, of Detroit, is now working in the Uniontown district.

Congress has appropriated 40,000,000 bushels of wheat which the Red Cross will distribute. They have agreed to donate toward the A. F. S. C. feeding work cracked wheat for cereal, which will save some money. Evaporated milk is now being used largely, both for cooking and drinking; one reason for its use is that the people in the mining districts will not be able to get fresh milk after the Service Committee feeding closes. Homer L. Morris reported that the work thus far is very simple in comparison with the complexity of inaugurating any sort of rehabilitation program. There are no trails blazed pointing the way to new work for about 100,000 men who will never again be needed in the soft coal industry. He estimated that it would take a two years' program to do anything of significance in the way of rehabilitation. All organizations are cooperating in this melting pot of relief work! For example, a canning kitchen is being run in a Presbyterian church; the apples are contributed by Barnesville, Ohio, Friends; women who work there are paid $1.00 a day in groceries by the Council of Social Agencies; and the applesauce is used in the Service Committee's feeding in the schools. A German, named Godlove, who lives up in the hills and teaches chair making, was stumbled upon. He specializes in a certain kind of hickory porch chair known as the Godlove chair, the pattern for which was brought over from Germany by his grandfather. The aid of a Mrs. Scott, who is very good in weaving, spinning and basket making, has been secured. It is proposed to start a chair shop and do some spinning and weaving with Mr. Godlove and Mrs. Scott as instructors and directors.

It was reported that there would be a conference of all field workers at Williamson, West Virginia, on April 2, 3, 4, at which the past and future of Friends in this field would be considered.

NORTH CENTRAL SECTION MEETING

There was not time to receive a report from the meeting of the Central States Regional Branch of the Service Committee, but permission was given to print a brief report of that gathering.

On March 5th, the Central States Regional Branch met together with Whitewater Quarterly Meeting at Richmond, Indiana. Henry J. Cadbury and Clarence E. Pickett were present from the American Friends Service Committee. The entire forenoon was spent in discussing the coal work, the Sino-Japanese sit-

uation, Peace Work and Home Service Work, together with some comments on the Foreign Service Section. A brief business meeting of the Central States Branch was held while the business session of the Quarterly Meeting was convened and then the two groups merged again for an afternoon of discussion. The entire day was extremely helpful and gave one the feeling that there is genuine and increasing interest in the work of the American Friends Service Committee in the Central States. The general topic under which the discussion was carried on was, "The Sacredness of Human Life." This led to a discussion of the ways in which that conviction of the sacredness of human life is being provided by the American Friends Service Committee.

TRIUMPHAL PROCESSION AT POPLAR RIDGE

Due to steady, quiet, sacrificial giving through the duplex envelope system throughout the year, the meeting is happy and grateful that the past difficult financial year has been a "spiritual triumphal procession." The meeting was able to set a goal and meet it of doing more than the financial quota assigned to it, giving, among other things, $50 to the United Budget of the Five Years Meeting above its commitments. It is a rural meeting with hard-hit farmers among its membership.

Poplar Ridge Meeting in New York has been benefitting by the talents of Mrs. William Joslyn, a former music teacher in Syracuse. Mr. Joslyn and his family moved to Poplar Ridge when the piano business in which he was employed went to pieces under pressure of radio trends and depression. A chorus of twenty-four voices was trained from local talent and presented a Music Festival mainly of old time songs, interspersed with choruses which showed real accomplishment in music production. One member of the audience voluntarily rose to his feet at the close of the presentation and thanked the chorus "for one of the most soul-satisfying evenings of his life." The presentation was repeated by popular request on April 1, and enjoyed a no less cordial reception. Offerings which were taken were applied on a fund for new hymnals.

Easter Sunday morning a score of Poplar Ridge young people joined with Presbyterian young people and others from Union Springs and the Scipio-Levanna Parish in a seven o'clock morning service followed by a breakfast of bacon and eggs and rolls and coffee at Levanna-on-Lake-Cayuga. In the evening of the same day the choir, directed by Mrs. Joslyn, presented admirably the cantata, "The Red of the Dawn," by Alfred Barratt.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

REFLECTIONS ON ENTERTAINING ONE OF THE EIGHT MILLION

Editor, THE AMERICAN FRIEND:

This morning I heard a knocking at our back door. Upon opening it I saw a mere youth dressed in a cheap suit of clothes. He wanted breakfast and so I invited him into the house and we had what to me was a very interesting conversation. His home is in New Jersey. He had gone west in search of work. After loafing and working intermittently in California, he turned his face homeward. In St. Louis he found work for a week at two dollars a day. The job did not last and so he started on east. He had not found hitch-hiking hard except in Missouri and Pennsylvania. He had found that if he kept his clothes and his body clean he could get a ride without much difficulty. Last night he slept on some newspapers at our municipal electric light plant. There were several other men there occupying similar beds. In some places the Salvation Army had taken him in and given him a bed and bath.

I asked him whether he thought the country would go communistic or socialistic. He replied, "No, I think it will go democratic, but if the democrats don't watch out and make good they will cease to be." He told me that he was a Presbyterian, but that he really thought the Catholic Church is doing more for the laboring man than is Protestantism. He said he believed that the laboring man's only hope was to be found in unions, but when he had been asked to join a union he had refused on the ground that the organizer wanted too much money. He was docile and patient in attitude. He seemed not to have a grudge against any man or group.

It is night as I write these lines. A cold rain is falling. Our home is warm and cheerful. We have had a simple but substantial meal. Our boys are tucked away in their warm, cozy beds. All day and tonight my mind has gone out to that red headed youth who stood at our door this morning and asked for bread. He is my brother man. Where is he? Is he sleeping on a brick floor with a newspaper for a sheet? Why does he have to wander through our cities searching in vain for work? Why isn't he in school receiving an education? Why is he denied the care-free joys of youth? Will our two sons some day have to go from city to city in a vain search for a livelihood? Why is it that when we Americans boast of the largest national bank account in the world, so many are unable to buy even the necessities of life? Why is it that with all our universities, colleges, research foundations and religious institutions we have not thought our way through our difficulties to a better economic order? Why—but why go on asking, why?

From these questionings I turn my mind to a Galilean peasant who walked the country paths and city streets, searching out needy folk and giving them a lift. I seem to hear him say once more, "You should love your God supremely, and your brother man as much as you love yourself."

And I reply, "But what have your words to do with that red haired boy who knocked on my door this morning?"

"Why, everything," he answers. "Don't you know that the man who has a supreme love for Beauty, Truth and Love, which are but other names for God, will find such a zest in living that he will lose his lust for gold and worldly power? And can't you see that the man who loves his fellow man as much as he loves himself will share the good things with his neighbor so that both will be happy together?

"What a dreamer you are, Jesus!" I cried. "Will your dream ever come true?"

"Yes, I believe it will. It was because I believed in the dependableness of my Father's love that I gave my life on the cross. I am sure that love will triumph in the hearts and acts of men. Here and there scattered over the earth are man and women who are so filled with love that they are demonstrating its effectiveness. They are applying to all of life's relationships. They dare to live adventurously. They are working with God for a better world order. They are busily building the Kingdom of God where they are. They will win."

And as I hear his voice, so calm and confident and reassuring, I find myself crying out for the courage and faith to launch out on his ocean of infinite love. Let me demonstrate thy way of love in my home, with those who come to see me and in my every contact with my brother men. Let me share thy love with all the people who are dear to the mind of God. Thus by the warm shining of God's love will the frozen assets all about who wander through our cities and over our roads be transformed into liquid capital fit for the Master's use.

B. W. B.

Richmond, Indiana.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

THE SOUTHERN URBAN NEGRO AS A CONSUMER

BY PAUL K. EDWARDS

Prentice-Hall, Inc., pp. 323

The author is Professor of Economics at Fisk University and here gives the results of studies among urban Negroes of the South, especially in seventeen of the largest cities, to ascertain the purchasing power of the Negro for food, clothing and other merchandise in the interests of trade. Much illuminating information has been secured and tabulated for convenience in study. The twelve chapters deal with such subjects as Occupational Divisions, Purchasing Power, Qualities of Merchandise, The Negro as a Credit Risk, as a Merchant, to what extent he buys by brand, his familiarity with nationally advertised merchandise, and selling appeals best suited for acceptance by him and his family.

More than sixty tables classify the facts available, and more than twenty illustrations add interest to the written matter. A carefully prepared bibliography gives sources for similar material for more extensive study of the subject and an alphabetically arranged index gives a complete reference guide for convenience in research work. For those interested in this field of social and commercial activity, this will prove itself a most serviceable book.

IMPROVING RELIGIOUS EDUCATION THROUGH SUPERVISION

BY FRANK M. MCKIBBIN

Methodist Book Concern, $1.25

This book answers the plea of many engaged in religious education. It is unique in that it is the first and so far the only book devoted exclusively and particularly to the treatment of supervision in religious education.

Prof. McKibben, because of his wide experience in such a variety of religious education tasks, is especially well fitted to write such a book. He has done an admirable job.

The book is primarily a text book for a course in Leadership Training. It is a guide and source book for course Number 93, entitled, "Supervision in Religious Education." As a text book it is well suited to this course, but it will be a source of great helpfulness to any one interested in improving the work of the Sunday school.

The chapter headings indicate the scope of the book: The Nature and Need of Supervision; Planning for Supervision; Improving the Curriculum; Class Instruction; Worship; Service Training and Activity; Social and Recreational Activity; Through Tests and Measurements; Teachers and Leaders, and the closing tenth chapter on, Measuring the Effectiveness of Supervision.

The book has many valuable suggestions for the improvement of religious education in the church, but its great value lies in its plans whereby the actual facts are discoverable. For the most part the matter of supervision is handled in such a manner as to be practical in most Bible schools. E. H. S.

THE MAKING OF THE CHRISTIAN MIND

BY GAIUS GLENN ATKINS

Richard R. Smith, Inc., pp. 336, $1.00

By putting this book in the reprint dollar series, the publishers make possible to the reader of limited financial resources a great book that indicates the development of Christian thought through the centuries, a book "great in its interpretation of the past but even greater in its guidance for today." The author who is Professor of Homiletics in Auburn Theological Seminary explains in the Preface that much of the material here used had been gathered while he was pastor in Detroit and reflects his long interest in church history and religious temperament. He seeks to establish the historical basis for the successive phases of developing Christianity and then to consider the effect upon the general mind of the church. "The Christian mind has been created by profoundly various approaches to the mind of Jesus, as that of the mystic, the rationalist and the administrator, by inheritances older than the Gospels, and by the interplay of the forces, the passions, the races, and the destinies of all Europe and a little of Asia and Africa for two thousand years." Thus are we introduced to the contents of the book.

The thirteen chapters are each divided into sections with side heads to many of the paragraphs that indicate the development of thought and greatly assist in locating points for reference and recapitulation. Three great inheritances of Christianity are cited: a hope, a song, and a law; and the creative mind of Jesus, moving around the Kingdom of Heaven as a center, and insisting that Righteousness should be a creative spirit, that revealed itself as a cross-bearing mind, is unfolded—a mind that was in its entirety, a new approach, a new appeal, a new revelation, a new command—and made the basis for development as portrayed in the apostolic church, the middle ages and down to the present time.

As a deliverance religion, in transforming the pagan mind, in becoming an imperial organization and the religious mind of society, Christianity has been greatly influenced by these elements, both outer and inner, as they "produced outlooks upon life, adjustments of values, habits of devotion, disciplines, and strongly marked types of character." Succeeding tendencies have been, especially during the last three hundred years, toward becoming sacramentarian, recognizing the mystical mind, making adventures in liberty, as in the Reformation, and in becoming humanitarian. Chapters are devoted to these phases of development in an adjustment to a going human order.

The closing chapter reviews in briefer form the field traversed and applies methods of testing and interpreting Christianity whose essential power "has always been in its steadfastness and its marginal elasticity." It is the vital continuity of all that it has ever been. "It was not alone a faith, or an authority, or an organization; it was all these together and something more, asserting an imperial control over all human interests, and extending its domain beyond the grave." Mysticism among other things prepared the way for the Reformation; changing social and economic conditions helped; but it would seem by any sound test that "the supreme control of Christianity is the mind of Christ." "It began as an answer to a hope, a response to a need, and as long as hope and need endure, humanity will respond to its appeal. . . . it is conditioned by two things only—a man's profoundest need and the supremest response that need has ever received. It has made its past out of the combination of just these two elements; it will make its far future in exactly the same way."

COMMUNION WITH GOD

BY ELMORE MCNEILL MCKEE

Ray Long and Richard R. Smith, Inc., pp. 198, $1.75

While this is a varied collection of prayers intended not only for general use but particularly for the use of those who are charged with the conduct of college and university services of worship, they will be found very suggestive and helpful for private devotion and in family worship. Short prayers have been collected from many sources and correlated for use on special occasions, while longer prayers for pastoral use direct the thought in well chosen words to the giver of every good and perfect gift and help to lead a group into a true spirit of worship. "Every one of them voices some universal human need and every one of them strikes the note of reality."

QUAKERDOM · AT · LARGE

Geoffrey M. Wilson, son of Alexander C. and Edith J. Wilson, prominent Friends in London Yearly Meeting, and a nephew of A. Neave Brayshaw, known to Friends in this country, has been chosen by the Oxford Union Society, along with A. J. Irvine, as a debating team to visit a number of American Colleges during the coming autumn. Both delegates are socialists, and G. M. Wilson is an ex-president of the Oxford Union and is specially interested in socialism and internationalism.

* * * *

J. W. Harvey Theobald, at the Friends Temperance Union Conference held at Bournemouth, England, last month, outlined the work of the past year and plans for the future, and then added that since he had become Secretary of the Union twenty-five years had passed. He had felt the growing sympathy and wonderful fellowship of Friends everywhere, and believed that the work of temperance would continue to extend and receive more and more recognition of its great importance.

* * * *

Herbert G. Wood, Director of Studies at Woodbrooke, England, speaking on "Religion in England Today," said that the British Broadcasting Company has discovered that the public will take as much religion as they care to put over. Though there was a decay in institutional religion, he said, there were today many new ways of satisfying old needs, and broadcasting was among these. Science was trying to do without religion, and certain cults were attempting to give religion a scientific form, but true religion must take one beyond science.

* * * *

Carolena M. Wood, of Mt. Kisco, New York, who returned recently from a trip to Europe, visited a few Friends centers in Indiana last week and told of her observations abroad in her usual sprightly and discerning manner. In addressing groups at the Central Offices and at Earlham College, she reviewed our work in Europe and expressed particular concern that Friends help to discover and organize peace sentiment in France and to ameliorate the feeling of hostility to the Jews in Germany, as manifested so strongly by the Hitlerites.

* * * *

Bernard G. Waring, director of relief work among the soft coal miners of the southern mountains reports the findings of a conference on April 2-4, of the workers and members of the staff of the American Friends Service Committee, held at Williamson, West Virginia. They will continue feeding undernourished mine children in five coal states until the end of the school term and after that will provide a milk ration to the neediest children and to expectant mothers. They need three thousand overalls to keep some boys in school and clothe them over the summer. Other clothing needs are being supplied through work of eighteen hundred miners' wives and daughters who will continue through the summer remaking second-hand clothes donated by outside communities.

* * * *

And now shall we have a Dutch Yearly Meeting? The Dutch group of Friends held their annual meeting during February. This is so regular and fixed now that they already call it the Dutch Yearly Meeting. The group includes about twenty actual Friends, and a considerable number of those near-Friends who are called Friends of Quakerism. "It is one of the most vital groups in Europe," writes Carl Heath, Secretary of the English Friends Service Council, "and I have been immensely encouraged by this development." Carl Heath attended this Annual Meeting, and also gave several lectures on Quaker ideas and international problems. He thinks it likely that a second Quaker Group will be formed in The Hague (the first being in Amsterdam), and possibly a third in Utrecht.

* * * *

Francis R. Taylor represented Philadelphia Yearly Meeting and the Society of Friends at a hearing in Washington, D. C., March 22, on the Cutting Bill before the Senate Committee on Immigration and Naturalization. The Bill is intended to make possible the naturalization of otherwise desirable applicants for citizenship who are unwilling on conscientious grounds to promise to take part in war. "The arguments were magnificently presented," writes an observer. "Naturally so," comments *The Christian Century*, "for such men as John W. Davis, who was counsel for Professor Macintosh, Bishop Francis J. McConnell, Father Richard McGowan, Rabbi Edward L. Israel, and Mr. Francis R. Taylor were the speakers. Here was a fine catholicity of spirit in the face of a great ethical opportunity. A true statesman, the president of the Federal council, a leader in the National Catholic Welfare council, the secretary of the Central Conference of American Rabbis, and a trusted leader of the Quakers, joined forces in a genuine effort to serve their country."

NEWS OF OUR MEETINGS

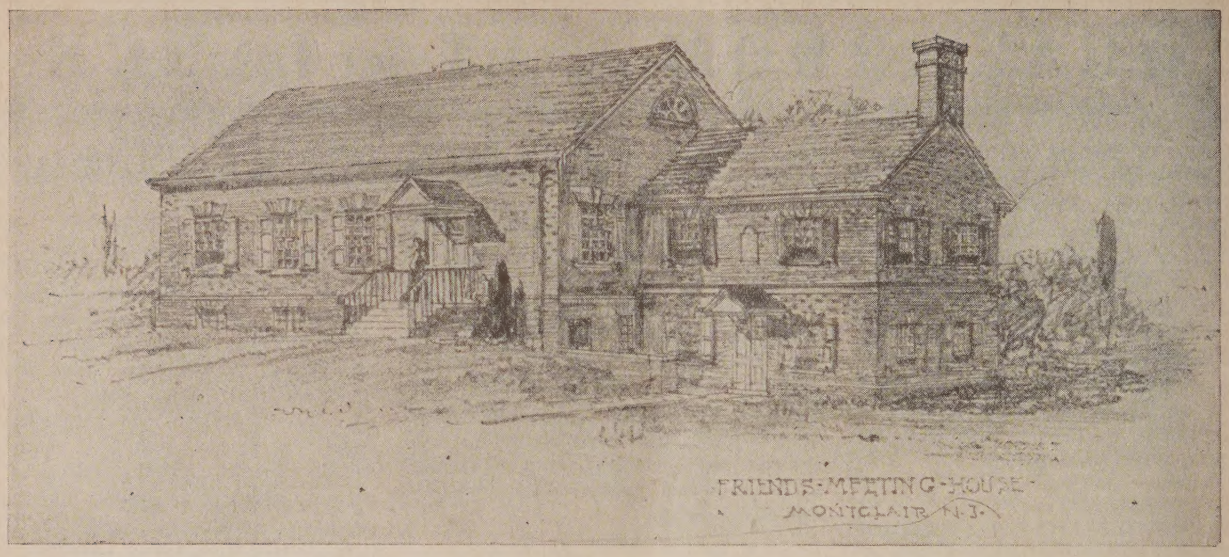
The Woman's Missionary Conference for Western Yearly Meeting was held in First Friends Church, Noblesville, Indiana, March 29, with about four hundred in attendance. Ethel Bond of Hadley, presided. Martha Peery conducted the devotional period, and the pastor, E. Howard Brown, gave the address of welcome, to which Mary Hadley made an inspiring response for the visitors. Myra Cope Bond, missionary on furlough, spoke on the Radiation in Africa. At the afternoon session, Howard W. Cope, chairman of the American Friends Board of Missions, spoke on "Streams in the South." Following the roll-call of the Quarterly Meetings, a playlet entitled "What Shall I Render?" was given by members of Second Friends Church in Indianapolis. At the memorial hour conducted by Roxie Stalker, tributes were paid to Emma G. Randolph, Ella R. Barrett and Helen Farr Ford.

* * * *

During the Sunday school hour, Easter morning, the Poplar Run Sunday school near Farmland, Indiana, enjoyed a program of unusual merit. Special music provided the proper setting for Charles Hawkins to tell the story of Christ's humility, death and burial. Different groups throughout the program rendered songs to good effect. A sealed tomb was represented and a harmony of the Gospels used to give the sequence of events. As the narrative was well read, a girl in angel garb noiselessly rolled back the stone and sat upon it. Visitors to the tomb in oriental garb helped visualize the story. As Mary at the close dropped to her knees in an attitude of worship during softly played sacred music, one felt that she surely had caught a glimpse of the Risen Christ. The school will now have a better conception of the wonders of the Resurrection morn.

* * * *

Richard R. Newby, Superintendent of Western Yearly Meeting, came to Sheridan, Indiana, April 1, and held a meeting the evening before Quarterly Meeting and spoke also at the regular sessions. His theme on Sunday morning was "The Need of Heart Change," as illustrated in Saul of Tarsus, and in the evening he spoke on "God Whose I Am and Whom I Serve." At the Young People's conference in the afternoon, Luther Addington, who is pastor at Westfield,



Montclair Friends Plan New Meeting Home

The Friends of Montclair Monthly Meeting are going ahead with plans for a meetinghouse which will be built on their property on the corner of Park Street and Gordenhurst Avenue in Montclair, New Jersey.

Walter Price of Philadelphia who has built the new meetinghouse in Washington and at Westtown, has been chosen as architect. The building committee for the meeting consists of Herbert C. Petty, Chairman; Helen Hague Haines, Lydia Cheyney Richardson, C. Marshall Taylor and Harold C. Turner.

The meetinghouse will be of colonial design with ample room for all the activities connected with the meeting. Particular thought and stress have been put on the part of the building to be used by the First Day School. Our meeting evolved because of the distinct need in many of our minds for such a school for our children and we have grown up around that First Day School. Indeed the necessity of our building a new home at this time has been caused by the fact that our children have overflowed our present quarters, forcing us to use rooms in a near-by church.

In the meeting room there will be no facing benches, but all the seats will face toward a fireplace. This room will seat about 135 to 150. Down stairs we are planning a large room, seating 150, for social gatherings. In this room there is a fireplace at one end and a raised platform at the other. The kitchen is to be planned and laid out by the women of the meeting. It will be large enough not only to serve refreshments for parties but to serve dinners at Quarterly Meeting and other large gatherings.

While we are waiting for our new home to be built, we are still meeting at 41 The Crescent, Montclair, New Jersey. Our meeting continues to grow as more people with Friendly connections hear of us. We need the contact of those from other groups, however, and extend to everyone a very warm invitation to meet with us—now in our present place and in the not too far future, in our new home.

The All Friends Quarterly Meeting, of which Montclair Monthly Meeting is the only constituent meeting at the present time, is a part of both New York Yearly Meetings—the one having the General Conference affiliations as well as the one belonging to the Five Years Meeting.

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gave a heart searching sermon on "What Is You Life?" emphasizing the abundant life, and about twenty-five young people consecrated themselves to Christ and his work. At Easter a well rendered pageant concerning the Resurrection of Christ was enjoyed. Eight persons were given a public reception that day who had become members by certificate or request.

DES MOINES FIRST FRIENDS

First Friends Meeting at Des Moines, Iowa, is rejoicing in the awakening that has come to them. In the regular services, people have come forward either for conversion or to make their consecration, and every department of the church has taken on new life and interest. One week of pre-Easter services were held with the pastor, Percy M. Thomas, in charge. These were well attended and a deep interest was manifested throughout the week. The only light used was from an electrically lighted cross standing at the rear of the choir loft, and only songs in keeping with the message were used each evening. Sunday evening the subject was "Adversity in the Light of the Cross" (a Fanny Crosby memorial service). The succeeding evenings the themes were: "Home in the Light of the Cross," "Service in the Light of the Cross," "Friendship in the Light of the Cross" (Young People's night), "Failure in the Light of the Cross," "Conversion in the Light of the Cross." A short drama, "The Conversion of Paul," was given in the first part of this service on Friday evening.

The young people's sunrise prayer meeting on Easter morning was a candle lighting service, the subject carried out being, "The Light of the World," which closed in an impressive consecration service. Fifty-four remained for the Easter breakfast served by the young people's committee of the church.

At the close of the eleven o'clock service, Easter morning, a large group came forward, some to be publicly welcomed into the church, some to unite with the church, and others to confess Christ.

The choir which had given such splendid service in co-operation with the pastor throughout the week gave in the evening the sacred cantata, "The Carpenter of Nazareth."

Many of the Des Moines Friends on account of their work must take their noon lunch down town, and Thursday of each week is being observed as Friends Day in one of the cafeterias. A table is reserved where these and down-town shoppers can share the fellowship of the noon lunch. The pastor plans to meet with them.

LYNNVILLE NEWS ITEMS

The Finance and Temperance committees of the Friends Church at Lynnville, Iowa, worked out a clever program when it came their turn to entertain at the regular church night supper. Seth Parker "Githerin" was featured in which he told the story of the man who had promised one of two calves to the Lord, but when the church treasurer got ready for it the Lord's calf had died. He told also of the finance committee who had promised their pastor to keep a detailed record for one week of all their surplus expenditures and report to him, agreeing to double their subscription to the church providing the pastor would not make public these unnecessary expenditures. This led to Lizzie Lafe and other members of the "Githerin" promising to give up some of their luxuries, as ball games, late hours, permanents, cigarettes. The tin-cup offering was not disappointing. Various local persons contributed by solo, duet and quartet, to the evening's program. Even Cephas should be credited with some worthwhile thoughts not only about the finance of the local church but also about temperance education.

Religious Emphasis Week was observed March 22-27. Tuesday was Family Night, with special services for the children. John Hadley, pastor at Honey Creek and Chester, was the speaker. Mrs. Paul Hadley addressed the children. "Religion and the Citizen," was the subject Wednesday night, with Floyd Tennant, pastor of the New Sharon M. E. Church as speaker. Albert H. Burrows, Professor of Economics and Sociology at Penn College, spoke on "Religion and the Business Man" on Thursday evening. B. C. Berg, superintendent of the Newton City schools, discussed "Religion and Education" Friday evening. The Easter morning sermon on "Why You Need Religion" was given by H. Clark Bedford, President of Penn College. The Friends choir combined with the Sully church choir and presented an Easter cantata at the Sully Community Church, March 27, and again, under the direction of A. T. Gifford, it was rendered at Lynnville on April 3.

HORACE AND ELIZABETH COLEMAN

Horace Emery Coleman was born at Bloomingdale, Indiana, in 1868, of Quaker parents, Elijah and Emily Coleman, and attended the Friends Academy in his home community. He was a student at Earlham College and received the Bachelor of Science degree in 1895. Floy Elizabeth Rhode of Pine Village, Indiana, was graduated from Earlham College in the same class. Several years later they were married in California. He had been engaged in Y. M. C. A. work at Marion and other Indiana cities and for a time in Honolulu. Following their marriage they went to Japan as missionaries, where they spent several years, being associated somewhat with Gurney and Elizabeth Binford and Gilbert and Minnie P. Bowles in work supported by American Friends. For some time he was director of the Japanese National Sunday School Union and ably shared in helping to entertain the World Sunday School Convention at Tokyo in 1920.

When native workers assumed the larger responsibility of national leadership, the Colemans were free to return to the United States and they gave their time largely to giving illustrated lectures on Japan seeking to promote a larger fellowship between the two countries. They helped to raise funds for relief when the earthquake and tidal wave caused much suffering in Tokyo. They promoted travel tours to the Orient and helped the Japanese delegation attending the World Sunday School Convention at Los Angeles in 1928 to see something of the United States before their return. More recently they maintained headquarters in Chicago and at Bloomingdale, going back and forth as occasion required. The tragic ending of their lives, as reported in last week's issue, occurred in Chicago on March 28, the news of which brought sadness to their many friends.

George School Twenty-five Miles Northeast of Philadelphia

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All Friends' children are eligible for scholarships, if circumstances warrant, to help meet tuition rate which is fixed to cover bare minimum cost of operation.

GEORGE A. WALTON, *Principal* WILLIAM EVES, 3rd, *Dean*
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Box 351, George School, Pennsylvania

CALENDAR OF AMERICAN YEARLY MEETINGS

The Fellowship Committee of the American Friends Service Committee has had prepared the following Calendar of Yearly Meetings yet to be held with the hope that it may encourage Friends who are traveling this summer to visit other Yearly Meetings than their own. For additional data, or information concerning other Friends groups, write The American Friends Service Committee, 20 South Twelfth Street, Philadelphia.

Key: C—Conservative
5—Five Years Meeting
G—General Conference
I—Independent Yearly Meetings

G—Philadelphia, May 9-13, 15th and Race Streets.
5—New York, May 25, Poughkeepsie, New York.
5—Nebraska, June 8-12, Central City, Nebraska.
C—New England—June 3-6, Westerly, Rhode Island.
I—Oregon—June 7-12, Newbery, Oregon.
5—New England, June 21-26, Vassalboro, Maine.
C—Canada, June 17-21, Norwich, Ontario, Canada.
5—California, June 21-26, Whittier, California.
5—Canada, June 23-26, Wellington, Ontario, Canada.
G—Genesee, June 23-26, Wellington, Ontario, Canada.
5—North Carolina, August 2-7, Guilford College, North Carolina.
G—Indiana—August 8, Pendleton, Indiana.
G—Illinois, August 12-17, Near McNabb, Illinois.
5—Wilmington, August 15-21, Wilmington, Ohio.
5—Iowa, August 22-28—Oskaloosa, Iowa.
C—North Carolina, August 19—Woodland, North Carolina.
5—Western, August 22-28, Plainfield, Indiana.
I—Ohio, August 23-28, Damascus, Ohio.
C—Ohio, August 27-September 1, Stillwater, Ohio.
C—Western, September 2, Near Plainfield, Indiana.
5—Indiana, September 19-25, Richmond, Indiana.
C—Iowa, October 12, Whittier, Iowa.
5—Kansas, October 3-9, Wichita, Kans.
5—Baltimore, November, Baltimore, Md.
G—Baltimore, November, Baltimore, Md.

BIRTHS

ALLEN—To Newton and Grace Allen, Denair, California, March 14, 1932, a daughter, Phyllis Irene.

DAVIS—To Thoburn and Esther Cox Davis, Long Beach, California, February 24, 1932, a son, Richard Gurney, and grandson of Gurney J. and Sallie Cox.

RICHMOND—To Mr. and Mrs. Arah Richmond, South Portland, Maine, March 31, 1932, a daughter, Lila Mae.

Westtown School

Announces the continuation of the Regional Scholarship Plan for 1932-33

Westtown offers ten competitive regional scholarships throughout the United States. Applicants will be nominated by committees of Alumni in each district, the selection being made on the basis of character, leadership and scholarship. Only new students who are ready to enter Sophomore or Junior years in High School (10th and 11th grades) are eligible. Each scholarship is for $400 per year and may be retained until graduation, if satisfactory standards of scholarship and conduct are maintained. Competition is open to all Friends and to non-Friends when one parent is or has been a member of the Society. Applications are now being received. Address inquiries to

JAMES F. WALKER, *Principal*

Westtown School Westtown, Pennsylvania

MARRIAGES

GAUSE-HUSBAND—At Lynnville, Iowa, April 1, 1932, Ruth, daughter of Cora Husband of Thurman, Iowa, and Afton Gause, son of Elmer Gause of Lynnville. L. W. Reynolds, minister.

GILL-OWEN—At Ackworth, Iowa, February 18, 1932, Mary Owen and Clarence Gill.

DEATHS

BENNETT—Near Ceres, California, March 9, 1932, suddenly when the auto which he was driving was struck by a freight train, William D. Bennett, aged fifty-nine. Born at Pacific City, Iowa, he was reared in a godly home and became a Christian in early manhood. In 1896 he was married to Emma Norman and they established their home at Woodbine, Iowa, at Brighton, Colo., and at Denair, California. In 1911 he united with Friends and his life has always been an example of careful, sound judgment, both in civic affairs and in the work of the church. His interest in the scores of young people who passed through his Sunday school class was always keen and his heart was made glad to see many of them enter the work of the Lord both at home and in foreign lands. He was a beloved elder in the Denair Meeting. He leaves his wife, Emma Bennett, two sons, Dwight of Denair, Roscoe of Missouri Valley, Iowa, one daughter, Bernice Brodine of Turlock, California, seven grandchildren, four brothers and two sisters.

BLIZZARD—At Turlock, California, February 12, 1932, William Anderson Blizzard at the age of eighty-one. He was born at Mt. Airy, N. C., but spent most of his earlier years at New Providence, Iowa. He was married to Evangeline Harper and for more than fifty years the influence of their quiet Christian home has been felt in the communities where they have lived. He had been a member of the Meeting at Denair, California, since 1908, and had recently been made an elder in that meeting. His wife and one son had already been taken from the home. The surviving children are Herbert and Adrian of Modesto, California, Frank and Harry of Denair, and Ora Helderle of Lynnwood, California.

HODGSON—At the home of his daughter, Annie Hodgson Whetter, Dand, Manitoba, March 17, 1932, John Matthew Hodgson, in his eighty-ninth year. Born near Kingston, Ontario, in 1843, a birthright member of Friends and eldest son of John R. and Matilda Hodgson, he was married to Eliza Brown and to them were born five daughters and four sons. In 1888 he went with his family to Manitoba and later settled in the Chain Lakes district near Hartney. He was instrumental in organizing the Friends Meeting there and the funeral services were held in the church he helped to build. He was a steadfast Christian, a good friend and neighbor. His wife predeceased him nine years ago. The surviving children are: Laura McDougall of Medora, Man.; Lydia James and Emma Young of Vancouver, B. C.; Elwood and Lindley of Hartney, Annie Whetter and Mabel Godfrey of Dand; Allan of Vancouver, and William of Underhill. Interment by the side of his wife at Vancouver, B. C.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4411-15 Indiana Ave. Take Indiana Ave. Surface Car, or South Side Elevated to 43rd St. Bible School, 9:45; Worship, 11:00 a. m. Second Sunday each month is Suburban Day, with luncheon served at 12:30 and Discussion Group meeting at 1:30. Leslie Frazer, Minister, 1149 E. 61st St., Telephone Fairfax 3193, to whom names and addresses of Friends coming to Chicago should be sent.

CHICAGO, ILLINOIS

57th Street Meeting, John Woolman Hall, 1174 East 57th Street. Meeting for worship, 10:45 a. m. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks South. Send names and addresses of Friends coming to Chicago to Garfield V. Cox, Clerk, 1332 East 56th Street.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

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CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Avenue and Shoshone Street. Worship 11:00 A. M., Bible School 9:45 A. M., Christian Endeavor 6:30 P. M. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitler, Minister, 12734 Kentucky Ave., Detroit, Phone Fairmount 1360W.

MIAMI, FLORIDA.

The Miami Friends Meeting has a cordial welcome for those attending its meetings for worship First-day morning, 10:45. 2nd floor of the Professional Building, 226 N. E. 2nd Avenue.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Chas. S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for worship First-day at 11 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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